



THE CHRISTIAN CENTURY

Vol. XXXIV

May 24, 1917

Number 21

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By Jane Addams

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PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST
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Expiration—The date on the wrapper shows the month and year to which subscription is paid. List is revised monthly. Change of date on wrapper is a receipt for remittance on subscription account.

Remittances—Should be sent by draft or money order, payable to The Disciples Publication Society. If local check is sent, add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Postoffice, Chicago, Illinois, under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th STREET, CHICAGO

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SENIOR CLASS, COLLEGE OF MISSIONS, INDIANAPOLIS, 1916

Left to right, back row:—Miss Nera Nicholson, Miss Tobitha Alderson (Mrs. H. C. Hobgood), Mr. Ben F. Holroyd, Miss Annie Louise Filmore, Mr. C. Manly Morton, Mrs. Ida Jeans Dameron, Miss Laura Lynne Major.
Front row:—Mr. Roderick A. McLeod, Miss Esther Wilson, Mrs. Florence Thompson, Miss Idella Wilson (Mrs. Higdon), Mr. T. Newton Hill. [Note: By an error the above cut was used last week in connection with the story of the nurses class of the Kansas City hospital.]

THE SUPERMAN OF THE CHURCH

Nothing was more strongly emphasized at the Edinburgh World Conference on Missions in 1910 than the necessity of large calibre and thorough training among missionaries. There was an insistent cry from every land for more men and women, but always with the qualification, "Whether few or many, send no half-baked mediocrities." The new day demands not merely leaders, but leaders of leaders; not merely teachers, but teachers of teachers; not merely preachers, but makers of preachers. Every convention, conference and report since 1910 has reiterated the same cry. If additional enforcement of the lesson were needed it has come with hundredfold volume in the Great War.

Not only does all missionary work now require extraordinary training, but each field exacts special preparation. Each has its own problems as certainly as its own language. Africa wants civilization-builders—India, philosophers who are masters of abstract thought; China, scholars and statesmen; Japan, saints and scientists; South America, Christian courtiers—all of them, men and women of the utmost refinement and keenest sensibilities.

Only Providence can explain how this overwhelming demand was anticipated by the building of the College of Missions at Indianapolis. A few women of the Christian Woman's Board of Missions simply realized that something of the sort had to be and set about providing a superb house for it, as one of the Centennial achievements, before the program of the school was formulated or the teaching staff chosen! Then the Edinburgh recommendations were taken as a chart and the faculty was appointed with specific reference to the task. God had the men and women ready to do the work.

Without hesitation it was made a graduate school, with all its energies devoted exclusively to the preparation of missionaries. It refuses to duplicate ordinary college work. If there is an academic language, science or Bible course which the student needs it is provided by Butler College across the street.

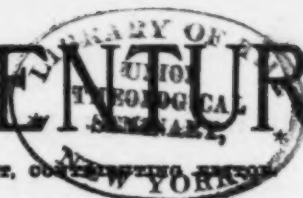
When the Men and Millions Movement, another providential leading of the Disciples, was incorporated, there was no question as to requiring that each one of its thousand new missionaries should have at least one year of graduate study in the College of Missions or some equivalent institution. Now the success of the movement will provide \$150,000 toward perpetual endowment for the work which its triumphant recruiting is multiplying upon the College.

Men and Millions Movement,
222 W. Fourth St., CINCINNATI, O.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CORRESPONDING EDITOR.



Volume XXXIV

MAY 24, 1917

Number 21

Remembering Our Dead

OUR DEAD MAY LIVE AGAIN IN US.

Though Christians would not be entirely satisfied with an immortality of influence such as that set forth by George Eliot in "The Choir Invisible," we may not disregard the place held in our life by those who have passed out of the earthly existence.

We are accustomed to speak of the evil influence of those who lived before us. The social student complains of the "dead hand of the past" which controls our institutions. There is, of course, a kind of reverence for leaders of other ages which has proved to be a reactionary influence.

It is equally true that the memory and influence of the dead have served to sadden many lives. A thousand weary pilgrimages to the cemetery to place the futile offering of flowers upon a grave takes the youth out of a woman's heart, or robs a lover of his chance of life.

Once we are free from the pagan fear of death, our sacred dead may become a power in our lives, not to destroy us, but to build us up.

Memorial Day began as a time for the decoration of the graves of soldiers and sailors of the civil war. At this season of the year many fraternal orders also decorate the graves of their comrades. The churches may well use Memorial Sunday as a day on which to set forth the constructive influence which our dead may have upon us.

Let no one think that the subject is not one of keen interest to our people. The masses for the dead, spoken daily at great expense throughout the fellowship of the Roman Catholic church, testify to the interest felt by the living in those who have departed. Every meeting of spiritualists bears a pathetic testimony of the same sort. The Protestant minister is urged again and again to answer the question, Shall we know each other over there?

★ ★

One of our scandals in America is our early forgetfulness of our dead. In China the family history is inscribed on race stones for a thousand years. A man knows the history of his ancestors. Such practice may indeed be only a foolish superstition with some, or an empty pride, as when some son of a passenger on the historic Mayflower claims a dignity for his idle life on account of his family history.

Remembering our dead in the family circle may warn us of weakness, may inspire us to great exploits, and above all may give us a sense of kinship with eternity.

The nation, too, does well to remember its dead. The present war has sent us all back to our school histories. Though we are now making history with unaccustomed speed, we are anxious to draw inspiration

from the great deeds of the past. In our great cities there have been seen processions of men in the garb of the continental soldiers of revolutionary war days. This historic pageantry has brought vividly to our attention the fact that we are the heirs of a great history and the fact also that this history places obligations upon us.

In the revolutionary war we fought for freedom and democracy. Washington lives again today in many of our patriotic impulses. It was no mere formalism that led the French and English leaders who visited us recently to go to the tomb of the great general and leave a wreath there. In this war we have an opportunity to make effective in the larger world what Hamilton and Jefferson saw in vision for their own country. The thirteen colonies in their day became the United States of America. Are we now approaching the federation of the United States of the World?

★ ★

The church has been peculiarly negligent in keeping alive the memory of her dead, conservative though she has always been. Alexander Campbell is a semi-mythical figure to hundreds of young Disciples. A few days ago an intelligent young woman picked up a historical tract from the literature table in her church and, after reading it, said it was the first statement she had ever seen of the historic origins of our movement.

Congregations with twenty-five or fifty years of history have lost many members to the other country. Many of these were people of piety and worthy of emulation in the things of the spirit. Should not a church print those names on the calendar once a year, or read them from the pulpit? One funeral oration is not enough for some men. We might well preach their virtues again and again.

The church comes into its greatest sense of catholicity from an understanding of its total history. St. Augustine was in fact father of both Protestantism and Catholicism. His wonderful mind gave the world "The City of God," from which sprang Catholic imperialism, and his "Confessions," from which came our modern evangelical attitude. The two conceptions were harmonized in his own mind. Could they be harmonized today? Could we have one holy catholic church in which should dwell the hatred of sin and the quest for God?

We are not always to turn our eyes backward. We must be posterity worshipers as well as ancestor worshipers. But we have lost much by our undue exaltation of our modernity. Lord Bacon continually spoke in pompous pride of what "we moderns think." Our lack of interest in our sacred dead speaks of a similar pride and spiritual emptiness in ourselves.

Let us claim fellowship with all noble souls.

EDITORIAL

CHURCHES SHOULD NOT BE SLACKERS

IT will be a shame for any congregation to neglect to adjust itself promptly to the new duties resting upon all the churches in these stirring times. All philanthropic bodies are being put to the test. The church will now be judged pragmatically. It is by our deeds that we are to be known.

Every church should keep accurate trace of the men of its parish circles who go out to war service. These should not be forgotten in the prayers of the congregation. Members should send them not only the literature of the parish, but personal letters as well. The spiritual ministry of a congregation to its enlisted men may be of a most significant sort.

We should suggest to the men who enlist in the fighting units, and also to the women who enlist for Red Cross service, that they are to serve as living representatives of Christ in a situation of great significance. Our young people who go out to do their duty to the nations should with the same idealism seek to advance the cause of Christ among their associates, whether in the trench or by the side of the sick in the hospitals.

The churches should not fail in their duty to the Red Cross. There will be need of comfort bags, bandages and other supplies. The enlisting of a great army of Red Cross members is planned, for large funds will be needed to carry on the great humanitarian tasks in the times of need that lie ahead.

The spirit of economy and thrift is to be cultivated throughout the churches. The garden movement, the movement looking toward simpler living, can be helped enormously by the assistance that can be rendered by the church.

There is a place for Christian theory, but now we are needing service rather than theories. Events have gotten beyond our control. We feel ourselves being carried, like Paul, whither we would not. As the nation staggers under its heavy responsibilities, the church must serve as a Good Samaritan to the whole community.

PROGRAMS FOR THE WAR-TIME

THE mails are full of plans just now for the co-operation of the church with our nation in its present need. These plans are sometimes very practical and sometimes they deal with the more spiritual phases of the church's work.

Rev. Francis E. Clark has offered prizes to the young people of the Christian Endeavor societies for the best garden raised. The notes that are being sounded by this movement are industry, economy and thrift. It is at once recognized that these plans of the veteran leader of the young people are practical and wholesome.

The International Sunday School Association proposes to have a Patriotic Sunday on July 1, when the schools shall invite such organizations as the G. A. R., the Spanish War Veterans and others who have served in army or navy. Flag-raising exercises are to be participated in by the Boy Scouts. Older people will be urged to join the Red Cross and all will participate in an offering for the army service of the Y. M. C. A.

The whole intent of the day is to bring to vivid consciousness the patriotic emotions of this religious group.

The Federal Council of the Churches of Christ has just concluded a most significant meeting in Washington, D. C., in which has been urged the fact that certain spiritual attitudes are appropriate to the time as well as practical duties. We are urged "to purge our own hearts clean of arrogance and selfishness," "to hold our own nation true to its professed aims of justice, liberty and brotherhood." Dr. Jowett, preaching before the assembled ecclesiastical dignitaries, said: "If ever the gospel, the whole gospel, and the whole Christ was needed, it is now."

These are wholesome intimations that the Christian forces are making rapid adjustments to the new situation in which we find ourselves. They help to justify the prediction that before the war is over religion will have come into a new place of power in the hearts of our people.

DANDELIONS AND SOCIAL RESPONSIBILITY

MOST cities now have the lawns properly cleaned up for the summer months and the green grass has already painted the landscape in the new and beautiful color of the spring-time. In the midst of the grass is coming an unwelcome intruder which threatens the appearance of the lawns, the dandelion. It grows from a seed which floats in the air and may be wafted long distances. One careful householder was greeted with "You are digging up your dandelions, I see." "No," replied the householder, "I am digging up my neighbor's dandelions." Herein is a parable.

In our religious work we used to look at things from the viewpoint of individualism. We tried to get men saved one by one, without studying community conditions bearing upon the problem of salvation. Temperance work was done by getting individuals to sign pledges. In these latter days we are seeing that individual salvation does not work very well with the idle sons of millionaires or with the overworked men of certain industrial operations.

The man who digs dandelions all alone will have it to do every year. However painstaking the work may be, it is never permanent in its nature. The church which does nothing more than save the wreckage of humanity is working on a perpetual task and can never hope for a redeemed world. When we create a community conscience concerning the dandelion, and civic pride impels every man to do his part, the community can make effective the work of the one man who had hitherto toiled in vain.

The church is deeply interested in social action against the saloon and every haunt of vice. It is concerned with housing, public health, wages, and many other matters which were once thought to be devoid of religious significance. By creating a public conscience in the community to secure right conditions of living, personal salvation becomes a more workable sort of enterprise.

SIN IN WAR TIME

THE effect of the great world struggle upon the private lives of the people has been two-fold. Many have reacted to the call of community service, and their lives are being ennobled by sacrifice and devo-

tion to great human enterprises. With others, however, there is a brutalizing effect.

The English poet Noyes in his "A Belgian Christmas Eve" has drawn a terrible picture of German atrocity, and this picture is found to be true to documentary evidence. The very soldiers who committed these outrages may have been rather decent men while at home among their neighbors.

The Chicago Tribune states editorially that there are three million illegitimate children in Germany, born since the war began, and the state has been compelled to make provision for these children. It is proposed that the state adopt them, bringing Plato up to date.

In every country it will take a long time to live down the loose standards that have come to prevail in this war. The family life is menaced, and governments which are anxious for more human cannon fodder will not care very much how the children are born.

The drink evil grows very much worse unless curbed by the strong hand of the law. Lloyd George is quoted as saying that England has three enemies, Germany, Austria and drink, and the greatest of these is drink. Yet in the face of this assertion the government of neither England nor America has yet dared to adopt war-time prohibition.

These dark facts show why the governments of Europe have taken a fresh interest in religion. Sin would destroy the nations but for the moral and spiritual power generated in religious institutions. It takes more than rations and ammunition to make an army. Great armies are made up of clean men. Cromwell's soldiers went into battle singing psalms. The religious spirit means clean habits and the sense of a cause.

THE FUTURE OF PALESTINE

THE British armies in Palestine continue to advance. This is not a new crusade to rescue the tomb of our Lord, but only one of the features of the great world war. However, the historic hopes of the Crusaders may come to be realized at last through this army.

What possibilities for the prophecy-monger! Great Britain has been called "the lost tribes of Israel" by one daring prophet. The Jews in the person of these British soldiers are reclaiming the land of their fathers.

More sober students of world events see the possibility of the redemption of Palestine from the economic misrule which has afflicted it for centuries. The country was called a "land of milk and honey" in the

long ago. This was a relative term, of course, and the comparison was made with the desert from which the Hebrews had come. Yet it is possible with modern methods to make the fertile plains of Palestine blossom again.

There are sentimental reasons why Palestine should have a change of rule. The pilgrims who go there by the thousand go with the poetry of religion in their souls. They find the holy places of Bible history dirty and ill-kept. Most pilgrims go home again with a deep sense of disappointment.

We would like to see Palestine under an international control, in order that men of all nations and all creeds might freely visit the spots made sacred by religious tradition.

Some people are interested in the Zionist movement to transport the Jews back to their native land. Most of the Jews do not want to return, and even scientific agriculture would not permit more than one in ten of them to live there. Yet it will be worth while to remove every bit of hindrance now in the way of the Zionist movement.

The Christian scholar watches events in Palestine with interest. It will be a wonderful thing to have there a new government friendly to research in Palestine, for then the spade may uncover many facts of the greatest significance to us all.

Work thou for pleasure,
Paint or sing or carve
The thing thou lovest,
Tho' the body starve.

Who works for glory
Misses oft the goal.
Who works for money
Coins his very soul.

Work for the work's sake
Then, and it may be,
That all these things shall
Be added unto thee.

—Kenyon Fox.

Why I Am a Disciple

Seventh Article—Minor Reasons

THEIR PRACTICE OF BAPTISM BY IMMERSION

AMONG my other minor reasons, I like the Disciples because they practice baptism by immersion. I like immersion and prefer it to any other mode of baptism. For several considerations which I shall enumerate in this article I believe immersion to be the most appropriate form for the administration of baptism and delight to practice it. In saying this, however, I am impelled by the spirit of candor in which this series of

articles is being written to state at the outset that the dogma of immersion-baptism as held traditionally by the Disciples and Baptists is thoroughly repugnant to me. I distinguish between the *practice* of immersion and the traditional *dogma* of immersion. I believe in the practice, but I utterly reject the dogma by which the practice is usually defended.

By the dogma of immersion-baptism I mean two things: first, the contention that immersion and baptism

are equivalent terms—that baptism is immersion and immersion is baptism; and secondly, the contention that immersion is authoritatively imposed upon the church by the New Testament or by the command of Jesus. Both of these contentions I unqualifiedly reject.

As to the first contention, I can only say that to me it is unthinkable. Making immersion and baptism equivalent terms brings confusion into the Scripture passages which refer to baptism, and cannot be defended on any but the most wooden and mechanical construction of the linguistic data involved. In holding this view I know, of course, that I am out of harmony with the teaching of Alexander Campbell whose fundamental contention in his long life of debating the baptism question was that the Greek word *baptizo* as used in the New Testament meant the act of immersion. It is not my purpose to argue the point in this article. The only thing I can take space at this time to say is that the scholarship of the world disagrees with Mr. Campbell's linguistic position, and that it is a simple and easy task to expose the fallacies into which his great mind fell when treating of this problem.

* * *

Nor am I unaware of the widespread adoption of Mr. Campbell's position by the Disciples. So deeply has the Disciple mind been moulded by his way of thinking on baptism that it is not easy to get even those who have become discouraged in the attempt to impose the immersion dogma on the Christian world to subject their traditional forms of statement to thoughtful criticism. I was talking the other day with the pastor of one of the greatest churches in our brotherhood, a man who is himself one of the most trusted leaders of our organized life, on whom the suspicion of heresy has never rested. He was frankly confessing his aversion (to be exact, I ought to say his disgust) for the Disciples' baptismal procedure, and I was arguing the case with him. I picked up a copy of his church bulletin which carries a standing note concerning the things the Disciples stand for. In it I found him saying, "We believe that baptism is immersion in water." Now the truth was he believed no such thing, and admitted it when I called his attention to it. Moreover, it was not difficult to show him that the Disciples in general—certainly those who have any decent degree of catholicity—do not believe any such thing, even though, like myself, they keep on saying it. To believe that baptism is immersion in water is to condemn as unbaptized the larger portion of the Christian world, a position none save the most relentlessly consistent "Campbellite" has the gracelessness to take.

In spite, therefore, of their never having critically reconsidered the Campbellian dogma, the actual attitude of the Disciples and their practical belief are entirely inconsistent with it. And there is no doubt in my mind that they are moving steadily toward a deliberate and conscious repudiation of the intolerable position in which Mr. Campbell's fallacious reasoning on this subject unfortunately placed them.

* * *

The same is true of the other half of the immersion dogma—the contention that the will of Christ and the teaching of the Scriptures positively fix immersion as an obligation upon the church. Of course if the linguistic argument falls, much of the ground is cut away from this appeal to the authority of the Scriptures, as the appeal rests on the wooden assumption that where Jesus or any

Scripture writer uses the word baptism he means immersion. Here again, it is not my purpose to argue the case, but only to state my own view, referring the reader for specific facts and arguments to my book on "The Meaning of Baptism," especially to Chapter XIV, on "Did Christ Command Baptism?" In addition to the great weight of scholarship against the identification of baptism with immersion, as used in the Scriptures, there are coming to be other considerations not connected with a linguistic or literalistic dispute which make it seem highly improbable that our Lord or his apostles were diverted from their spiritual and moral task to bind by authoritative sanction a particular physical act upon the practice of the church.

We now know that Jesus found immersion in vogue. He did not—nor did John—introduce it. He used it; he did not invest it with any unique importance by authoritative sanction. In giving the great commission, the thing that he commanded was *baptism*, not immersion. And while it is unlikely that any other mode of administering baptism save immersion occurred to his mind, it is equally improbable that the particular mode was an essential part of the thing he had in mind when he commissioned his disciples to baptize. What he commissioned them to do was to preach the gospel, to incorporate into an organic body—baptize—those who believed and repented of their sins, and to teach them all the things his disciples had been taught by him. By what physical symbol they were to perform their baptismal function he does not concern himself, any more than if he had commissioned them to perform the marriage service would have necessarily carried with it the inseparable use of a ring. The giving and receiving a ring is not marriage; neither is immersion in water baptism.

* * *

I seem to be far enough removed in my thinking from the Disciples' traditional way of defending immersion to excite my readers' wonder that I should suggest the subject at all as a reason for being a Disciple. To which I reply two things:

First, that the Disciples themselves are abandoning their old-time legalistic apologetic for immersion. There are at least a thousand pulpits among us where the immersion dogma is never preached. These pulpits were wearied and ashamed of the old legalism. Hundreds of pastors, too disgusted with the subject to give it a rethinking, have dropped back into the policy of simply telling inquirers and applicants for membership who object to being immersed that immersion "happens to be the practice of this church and there's no need of looking for reasons pro or con, but simply to submit to it as a bit of the ritual of becoming a church member." Without always knowing it, these pastors are following the apostolic procedure more closely than are those who make people think that in being immersed they are obeying a positive command of Christ. For in apostolic times there was no consciousness that immersion had any such relation to the will of Christ as the modern immersion dogma makes out. It was accepted as a customary and therefore unchallenged way of being initiated—baptized—into a religious group. My observation is that among more intelligent people these pastors who treat immersion in this way, as a part of a customary ritual, are far more successful in persuading their converts to be immersed than are those who try to support it by the legalistic dogma.

The second thing I wish to reply to those who wonder how I can find in the Disciples' practice of immersion a

reason for being a Disciple myself, is that I have reasons of my own for preferring the practice of immersion to any other mode, reasons which it seems to me should appeal to all Christian churches to persuade them to practice it too. These reasons are not compulsory; they are not mandatory; they have no legalistic authority behind them. With the abandonment of the immersion dogma the baptismal discussion shifts from the field of dogma and authority to the field of practicality and preference. Rejecting the traditional contentions of immersionists it does not follow, as some imagine, that all modes of baptism are of equal value. It yet remains to ask whether there are any considerations of a practical or aesthetic sort which should determine the church to practice immersion only, in preference to any other form or mode. I believe there are such considerations, and that the sum total of them makes a more convincing case than has been made by the awe-exciting appeal to the authority of Christ or the Scriptures. I will take up the rest of this article in suggesting what these reasons are.

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First of all, something is to be said for custom and historical precedence. Things that were done in the founding days of the church are not authoritative, to be sure, in any statutory sense. But there is a certain aesthetic value attaching to them which suggests that they should be perpetuated where practicable. The reason the marriage service of the Church of England is universally preferred among Protestants of many denominations is not that no new service can be formulated equal in literary excellence to that, but because that is the service by which the great ones of our English speaking world, including kings and queens, have been wedded; and in its use each new pair has a certain subconscious sense of fellowship with all who have entered the holy estate by that way. In like manner the use of immersion is the ceremony of initiation into the church, coming down to us from the classic period of the church, brings to each new convert the sense of participation in the life of the early disciples.

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A second reason is the natural symbolism which immersion possesses. The cleansing of the soul portrayed by the cleansing bath, gives to the practice of immersion a precedence over any other device, and when to this natural symbolism is added the specific Christian symbolism with which Paul invested the rite, immersion is seen to possess a dignity and richness of content which should give pause to the church that would substitute anything else for it.

A third consideration in favor of immersion is one that is often urged against its use, namely, its difficulty and relative inconvenience. It is a debatable point, I admit, but something is to be said in favor of launching the Christian life by the use of an impressive ritualistic device in conferring church membership upon the convert. The value of elaborate ritual at the initiation of a candidate into a lodge or other fraternal society is generally recognized. It is very doubtful if the church gains anything by making admission to its membership too casual an affair. The physically impressive act of being immersed in water tends to register deep in the soul the fact of a complete break with the old life and to make vivid in memory the holy vows involved in becoming a Christian.

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A fourth consideration in favor of immersion is its relation to the growing cause of Christian unity. Immersion is the only catholic mode of baptism. That is to say, it is the device which is everywhere acceptable in the Christian world. It therefore lends itself as an available solution of the baptism controversy to those who desire to practice Christian unity. It is exclusively the practice of the Greek Orthodox church. It is practiced optionally by practically all pedit-baptist Protestant denominations. It is acknowledged by the Roman church to be the apostolic and even now acceptable practice. In the interest, therefore, of Christian unity the practice of immersion has a strong and unique claim.

A final consideration is the fact that to adopt a single universally acceptable mode, and to practice that mode alone, is a sure way to end the controversy over baptism. A sure way to keep alive the controversy and the division which grows out of it is to keep two or three modes of baptism at hand for the candidate to choose from. Not until the mode is made single and identical will it pass from the level of controversy and conscience to the matter-of-course level, where it belongs. The thing to be conscious of in baptism, and to have a conscience upon, is baptism itself, not immersion nor sprinkling nor any mere physical act. The implication in the practice of plural modes is that the mode chosen by the candidate is held to be superior in virtue to the others. This implication diverts attention in greater or less degree from the essential virtue of baptism itself.

For these reasons I like immersion, and prefer it, and believe it should be universally practiced in the church. The fact that the Disciples do so universally practice it adds to the congeniality of my connection with them.

CHARLES CLAYTON MORRISON.

Misuses of the Bible

Eighteenth Article of the Series on the Bible

By Herbert L. Willett

THE Bible has had varied and strange experiences. It has run the gauntlet of every sort of hostility, from the persecutions of Antiochian and Roman tyrants to the ribald calumnies of the latest scepticism. But these attacks are of small moment. The Scriptures have never been endangered by even the most envenomed assaults. After all the centuries in which they have endured, both open offense

and secret detraction, they occupy today a position of impregnable strength, and take their place by the side of the race of weary and troubled spirits "like a strong man, ready to run his course."

But the Bible has suffered in the house of its friends. Indifferent to the assaults of external opposition, and unmarred by the clumsy handling of morbid-minded per-

verters of its contents and purpose, it is yet sensitive to the manifold misinterpretations of its spirit and meaning which ignorant piety has persisted in practicing through all the ages of the Christian society. No book has ever been subjected to such torturing manipulation in order to make it fit the Procrustian bed of erroneous systems of thinking and conduct. No document has ever been put to such painful rearrangement to make it an aid in the propagation of fantastic schemes.

The reasons for this experience are easy to trace. The Bible is the most impressive work in the world's literature. In regions where the Christian faith prevails, it is the authoritative manual of the holy life. Its assistance in the propagation of ideas or plans of activity is a leading consideration with the promoters of such plans. To enlist it as an ally is to have already half won the campaign. In this manner numberless customs, practices, institutions, notions and guesses have attempted to gear themselves into the machinery of the Scriptures in order that they might secure the power afforded in no other way. If a total catalogue of these various forms of propaganda could be given, it would more than occupy this study. One must be contented with a few examples, and a word of comment upon each. From a few it is possible to judge of all.

"CITING SCRIPTURE" FOR A PURPOSE

The myriad-minded Shakespeare was an amused observer of this tendency to bring erratic and unsubstantial schemes under the protecting wings of the Bible for popular recommendation. In the "Merchant of Venice" he puts into the mouth of Bassanio a dissertation upon the tricks men employ in various areas of human interest to promote their selfish devices, and adds:

"In religion, what damned error,
But some sober brow will bless it, and approve it with a
text;
Hiding the grossness with fair ornament."

In the same play, in commenting upon Shylock's appeal to the story of Jacob for vindication of his own shrewd practices, one of the characters says:

"The devil can cite Scripture for his purpose.
An evil soul, producing holy witness
Is like a villain with a smiling cheek—
A goodly apple, rotten at the heart."

The cases in which the Bible is deliberately employed to recommend known errors are few in comparison with those in which well-meaning but superficial people attempt to use it in defense of enterprises in which they are sincerely interested. Occasionally, as in the temptation of our Lord, resort is had to the words of the Bible with malicious intent. But such instances are usually fairly apparent and self-correcting. It is rather the wrong ideas and institutions in which good men have enlisted, that work havoc by appropriating biblical words as their defense.

No institution is a better illustration of this principle than the once-defended practice of human slavery. From the times of imperial Rome it was everywhere recognized as a part of the established order of society. It came by inheritance into our modern world. It was practiced among Christian nations without consciousness of its un-social character. When the mind of the American people became sensitive to the subject through the addresses of Wendell Phillips, the sermons of Henry Ward Beecher and the pages of Harriet Beecher Stowe, the inheritors of

the system turned to the Bible for defense. No one could question the fact that the Old Testament recognized slavery as a legitimate social institution in ancient Israel. On the doctrine of a level Bible, all portions of which are of equal authority at all times, the defenders of slavery had a clear case. And perhaps no experience of modern times did more to disclose the progressive character of the Bible than the contest over slavery. It became apparent that it is not enough to discover that a line of conduct or an institution is approved in the Bible. One has to go further and inquire, When—in what period of biblical teaching—did it have that approval, and can it maintain itself in the light of the highest and fullest utterances of the Scripture? Most of all must one ask, How does it stand in the light of the teachings of Jesus? By that standard alone can any system finally vindicate itself.

THE DEFENSE OF POLYGAMY

Another ancient abuse, which takes its way with reluctance into the limbo of discarded social custom is polygamy. Once it was a clearly recognized and tolerated stage on the road to progress from primitive practice to complete monogamy. Among the Hebrews it was everywhere accepted as permissible. There is no word in the Old Testament that forbids it. If a man could afford more than one wife, he was free to take as many as he chose. In spite of this fact, it is highly probable that the usual practice was monogamy. Economic reasons usually put their own limitations upon the size of the household. Judaism was a higher stage. There polygamy was all but unknown. And such, without explicit injunction, was the practice in the early church. Probably good taste by that time regulated the marital habits of the Christian communities. None the less, the apostolic advice limits the offices of elder and deacon to such as were husbands of one wife. And very early in the history of the church polygamy ceased to be recognized as in any manner permissible.

Yet through the centuries sporadic efforts have been made in isolated communities to revive polygamy under sanction of Scripture. The total number of such efforts would run to some length. Some of them, by reason of contiguity of location, were influenced by Mohammedan practice. Some of them, in instances where the community was isolated and small, were led to the practice for purposes of rapid enlargement of the group, an early and widely recognized motive for the practices of exogamy and polygamy. In a few instances, and these strangely enough usually found in the heart of older and more progressive communities, the motive has, without doubt, been some form of moral perversion. The most conspicuous example of this practice in recent times has been the Mormon community. No one motive led to the adoption of polygamy in this case. There were many reasons why it seemed to the founders of this vigorous and persistent sect that the patriarchal practice of plural marriage was a useful device. And there is no question that it has been deemed essential to the growth and strength of that community. Placed under ban of the law, and publicly proclaimed as no longer the practice of the body of believers, there are clear evidences that it has never been disapproved in instances where it is able to escape detection.

And what is the defense of this system? The Bible. Its apologists recall the stories of Abraham, Jacob, David and Solomon, and place themselves under the protection of these worthy names of the past. To any plea that polygamy was a stage in the social progress of the race, they are deaf. God approved it, they say, in the times of these

men of faith. A social system which was right in one age cannot be wrong in another. There is not the least hospitality to the idea of an unfolding or developing order of truth. The Bible is the Word of God, and all its utterances are final. Here is a view at once naive and useful. It requires no mental exertion to comprehend it, and no moral discipline to put it in practice. Wherever it is possible to assemble a company of men and women whose intelligence is limited to a mere capacity to understand the language of the Bible without the power to comprehend its larger meaning, coupled with a moral sense sufficiently primitive to be undisturbed by a practice which the intelligent portion of the race has long since left behind, it is still possible to propagate such views and to organize such groups of people. These are examples of that intellectual and moral atavism which leaves significant manifestations on the surface of even progressive periods.

DEFENSES OF PRIMITIVE ETHICS

In precisely the same manner one might record other survivals of the early ethics of the race in the defenses of the war spirit; the lust of conquest; the practice of cruelty such as we might have supposed belonged to the dark ages of Assyrian and Tartar savagery; the perpetuation of the blood-feud; the humiliation and torture of prisoners of war; the depopulation of provinces and expatriation of their people; the defense of the drink traffic and of personal indulgence in strong drink, and other abuses too many to be named at this time. Let it be clearly understood that every one of these crimes against the social order of our time can be defended from the examples given in the Bible, provided one does not care how he uses the Bible. All these perversions of the spirit of Jesus and the ethics of our holy faith can be found in the pages of this marvelous book. And why are they there? Either as express warnings against the cruel and inhuman conduct which is portrayed, or as equally impressive illustrations of primitive morals, which it is the recognized task of the Bible to correct. Any use of the Scripture in apology for any of these abuses is due either to ignorance of their meaning or wilful perversion of their purpose.

But after all, these are minor dangers. The moral sense of the world, educated by many centuries of Christian teaching, warns away from most of these aberrations. People cannot go permanently wrong when they have in their hands the corrective instructions of Jesus and his interpreters. There is, however, another class of error in the use of the Bible which is more subtle, and to that extent more damaging. This is the employment of the Book as in some sense a magical or wonder-working volume, capable of performing strange and astonishing tricks in its uncanny manipulation of historical events, or its ability to forecast the future. There are people who appear quite unsatisfied with a Bible that sets forth in the convincing terms of great human experiences the mind and will of God for us, but insist that it must also show its divine origin and nature by performances like those of the fortune-teller and the clairvoyant. And so opulent is the book in its record of the hopes of troubled spirits in the past, as well as its definite insistencies upon the great verities of the faith, that even the manipulators of the marvelous and the speculators in the erratic stock of prediction, find in the corners

and along the margins of this sublime literature materials on which to satisfy their craving for portent and marvel.

A few examples of this sort of misuse of the Bible must suffice. Formerly there was a discipline in the field of biblical study known as "typology." Its classic example is that massive three-volume work of Patrick Fairbairn's called "Biblical Typology." The task of this sort of study was to prove that all the events and institutions of the Old Covenant were laboriously prearranged by God to illustrate the Christian system. The warrant for this was believed to be found in the New Testament itself. The writers of that literature, particularly Paul and the author of the Epistle to the Hebrews, lived in the midst of a society whose outstanding interest was the temple and its ritual. They wrote their messages to men and women more or less familiar with the same sort of thing. Whatever analogies, therefore, they discovered between the ancient cultus and the new faith were to that extent useful as suggestions for belief and conduct. It is one thing to perceive this truth and its pedagogical value. It is quite another thing to assert that the ancient practices of the sanctuary were devised of God for the purpose of becoming school-room apparatus for Christian education.

The serious student of history and of the Bible has only to ask himself and his sources, Where did the ancient Hebrew obtain these forms of architecture, these priestly rites and these ceremonial institutions? When he answers, as he must, if he is honest with the facts, that these forms and services were inherited or borrowed from other people, and that they can be traced almost to the last detail in these older and contemporary civilizations, his card house of "typology" tumbles into ruin. Then if he sets himself to find the real significance of this relationship of the Hebrews with older and often richer cultures, he comes to see that it is never the task of a spiritual religion to invent forms of worship. Of these the world has enough and quite enough. It is rather the work of great moral leaders to select from the wealth of older ritual and form the few customs that have permanent value for the holy life. This is what Moses and his successors did. This is what Jesus and the apostles did.

If the sanctuary, the altar, the priesthood, the sacrifices, the feasts and the other elements of the Hebrew cultus were devised of God to teach men the great redemptive lessons of the later Christian faith, what shall be said of the origin and purpose of those identical structures, offices, and observances among nations much older than Israel? Doubtless there was a value in many of these forms as illustrations of features in the Christian message. But one will wish to examine well his ground before affirming that they were divinely ordered for that purpose. This has grown clearer as the facts of ancient Hebrew life and its relations with other Semitic custom have become known. And today men no longer search for deep theological meanings in the sacrifice of Abel, the crimson cord of Rahab, the boards and coverings of the tabernacle, or the scape-goat sent into the desert. Intelligent study of the Bible has thrown light upon these and a hundred other features of the older national experience as interesting, and useful for purposes of instruction, but in no sense divinely ordered or magical.

(To be continued next week)
* THE CHRISTIAN CENTURY *
* SEMINARY, *

These articles by Dr. Willett, including those of the series yet to appear in subsequent issues of The Christian Century, were primarily conceived by the author as chapters in a volume entitled "OUR BIBLE." The book is now being prepared for the press and will be published at an early date. Orders may be sent at any time. Price, \$1.35.—THE CHRISTIAN CENTURY PRESS.

For an International Commission

[By Jane Addams

In a remarkable speech upon "Patriotism and Pacifists" before the Chicago Woman's Club, Miss Jane Addams, of Hull House, Chicago, gave her first presentation of her war views since Congress voted the existence of a state of war between Germany and the United States. Miss Addams declared that it is still the duty of the United States to work for an international "political organization enabling nations to obtain without war those high ends which they now seek to obtain upon the battlefield." She suggested that the United States should not willingly allow the women and children of any nation to starve and that it now propose the creation of an international council to sit at Athens and have charge of feeding all dependent populations.

WE pacifists contend that this great world crisis should be utilized for the creation of international government able to make the necessary political and economic changes when they are due. We feel that it is unspeakably stupid that the nations should have failed to create an international organization through which each one without danger to itself might recognize and even encourage the impulse toward growth in other nations.

The very breakdown exhibited by the present war re-enforces the pacifists' contention that there is need of an international charter—a magna charta indeed—of international rights, to be issued to the nations great and small, with large provisions for economic treaty.

As conceived by the pacifist, the constructive task laid upon the United States in this crisis called for something more than diplomacy and the old type of statesmanship. It demanded a penetration which might discover a more adequate moral basis for the relationship between nations and the sustained energy to translate the discovery into political action. The exercise of the highest political intelligence we hoped might not only establish a new scale of moral values, but might hasten to a speedy completion for immediate use that international organization which has been so long discussed.

HOPE FROM FOREIGN BORN

We had also hoped much from the varied population of the United States, for whether we will or not, our very composition would make it easier for us than for any other nation to establish an international organization founded upon understanding and good will, did we but possess the requisite courage and intelligence to utilize it.

There are in this country many thousands of emigrants from the central powers to whom a war between the United States and the fatherland means exquisite torture. They and their inheritances are part of the situation which faces us. They are a source of great strength in an international venture, as they are un-

doubtedly a source of weakness in a purely nationalistic position of the old-fashioned sort. These ties of blood, binding us to all the nations of the earth, afford a unique equipment for a great international task if the United States could but push into the shifting area of internationalism.

The multitude of German subjects who have settled and developed certain parts of the United States had, it seems to me, every right to be considered as an important factor in the situation before war was declared. President Wilson himself said, in February, after the U-boat campaign had been announced, that he was giving due weight to the legitimate rights of the American citizens of German descent.

Pacifists hoped that the revolution of international relationship which has been steadily approaching for 300 years, and is long overdue, might have been obtained without our participation in the war; but we also believe that it may be obtained through the war if the United States succeeds in keeping the international point of view.

A Prayer of Washington

"I now make it my earnest prayer that God would keep the United States in His holy protection, that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field. And, finally, that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humanity, and pacific temper of mind which were the characterization of the Divine Author of our blessed religion and without a humble imitation of whose example in these things we can never hope to be a happy nation."

We feel that the exalted sense of patriotism in which each loses himself in the consciousness of a national existence has been enlarged by an alliance with nations across the Atlantic and across the Pacific with whom we are united in a common purpose.

PROGRAM FOR UNITED STATES NOW

Let the United States by all means send a governmental commission to Russia; plans for a better fiscal system to bewildered China; food to all nations wherever little children are starving; but let us never forget that the inspiring and overwhelming sense of a common purpose, which an alliance with fifteen or sixteen nations gives us, is but a forecast of what might be experienced if the genuine international alliance were achieved, including all the nations of the earth.

In so far as we and our allies are held together by the consciousness of a common enemy and the fear of a common danger, there is a chance for the growth of the animosity and hatred which may yet overwhelm the attempt at international organization to be undertaken after the war, as it has defeated so many high-hearted attempts in the past.

DUTY TO WOMEN AND CHILDREN

It has been officially declared that we are entering this war for the sake of democracy. While we are still free to make terms with our allies, are we not under obligation to assert that the United States owes too much to all the nations of the earth whose sons have developed our raw prairies into fertile fields, to allow the women and children of any of them to starve?

Could we not insist upon an international commission sitting at Athens during the rest of this war, as an international commission sat in London during the Balkan wars? Such a commission might at once insist upon a more humane prosecution of the war, at least so far as civilian populations are concerned, a more merciful administration of the lands occupied and distribution of foodstuffs to all conquered and besieged people.

How the Y. M. C. A. Will Aid in War

TWO weeks ago there was held at the Yale Club in New York City the first meeting of the recently constituted War Work Council of the International Committee of Young Men's Christian Associations, under the chairmanship of Mr. William Stone.

This Council of one hundred men representing the Continental leadership of the Associations has as its immediate task the raising of the \$3,000,000 necessary for the support of Association activities in army camps, naval stations, munition plants, and hospitals during the remainder of the year 1917 and the enlistment and training of at least 1,100 secretaries to carry on this work. With a large experience in such activities during the Spanish-American War and along the Border during the recent trouble with Mexico the American Associations now face the vast task of promoting this work among enlisted men who are likely soon to number double the regular membership of all the American Association brotherhood.

A LETTER FROM THE PRESIDENT

The men who met at the Yale Club to formulate plans to meet this perhaps the greatest opportunity that has come to the Associations in all their history were cheered by the following letter from President Wilson to Dr. John R. Mott, General Secretary of the International Committee and of the War Work Council:

The White House, Washington, D. C.,
25 April, 1917.

My Dear Doctor Mott:

May I not, in view of the approaching meeting of the War Work Council, express to you the very high value I have attached to the work which has been accomplished by the Young Men's Christian Association in behalf of our own Army and Navy, as well as in behalf of the prisoners-of-war and the men in the training camps of Europe, and may I not express also my sincere personal interest in the large plans of the War Work Council for the work which is still ahead of the Association?

Cordially and faithfully yours,
[Signed] Woodrow Wilson.

President Wilson has recently signed an executive order instructing officers of the War Department of the Government "to render the fullest practicable assistance and co-operation in the maintenance and extension of the Association, both at permanent posts and stations and in camp and field."

SOME BIG PLANS MADE

It is proposed by the newly organized War Council to erect about two hundred Association buildings in the

army camps throughout the country, each building to serve a brigade and to have a staff of five secretaries. The buildings will provide large meeting rooms for moving picture entertainments and concerts, correspondence facilities, rooms for educational classes, also games, pianos and phonographs. The buildings will be available for Roman Catholic and Hebrew services as well as for services under the direction of Protestant chaplains.

The raising of the \$3,000,000 necessary for the present year has been apportioned to the various states according to their probable ability and this distributed load had already largely been accepted by the groups of Associations of the various states, certain states offering to raise even more than their assigned sums. It is hoped that the fund may be in hand by early summer. One gift by the United States Steel Corporation of \$50,000 toward the fund was announced, this having followed individual gifts averaging \$4 each from more than 5,000 of the Steel Corporation employees.

MEN WANTED

The secretaries for this service are to be sought among the present employed officers of the North American Associations, ministers, professional and business men, upper class students of colleges, theological and other professional schools, who qualify on the highest physical, educational and social standards, who show leadership for work of this kind and have the sacrificial purpose. Where necessary, men will be given special preparation for the work before being assigned to definite responsibility. Special effort will be made to have the Association secretaries work in close co-operation with the Army and Navy chaplains.

Not a little attention was given to the need for Association activities for the men of all industries especially related to the war, as a service tending to stabilize labor conditions, and to keep workers contented and well. Even the groups of boys going from cities or schools to farms will not be left without attention from the rural work of the Associations.

THE EXECUTIVE COMMITTEE

The War Work Council organized for its further activities by arranging for bureaus on personnel, matériel finance, publicity, physical work, educational work and religious work, and with departments corresponding to the six areas into which Continental United States is divided

in the administration of the United States War Department and also departments for the navy, for transport forces and for expeditionary forces.

The Executive Committee consists of: William Sloane, Chairman; William Fellowes Morgan, vice-chairman; Richard M. Colgate, L. A. Crossett, W. T. Diack, C. E. Dodge, Ralph W. Harbison, John Sherman Hoyt, William G. Low, George W. Perkins, Harold Pratt, John L. Severence, W. P. Sidley, F. Louis Slade.

The Finance Committee consists of: George W. Perkins, chairman; John Sherman Hoyt, Alba Johnson, F. J. Kingsbury, William M. Kingsley, C. W. McAlpin, William Fellowes Morgan, Mortimer Schiff, A. M. Shoyer, F. Louis Slade.

DR. AINSLIE A LEADER

A Co-operating Committee on religious work was appointed, this to consist of the following: Dr. Peter Ainslie, Baltimore, Md.; Dr. Clarence A. Barbour, Rochester, N. Y.; Dean C. R. Brown, New Haven, Conn.; Bishop Charles S. Burch, New York City; Dr. S. Parkes Cadman, Brooklyn, N. Y.; Bishop Earl Cranston, Washington, D. C.; Dr. S. H. Greene, Washington, D. C.; Bishop Eugene R. Hendrix, Kansas City; Bishop William Lawrence, Boston, Mass.; President W. D. Mackenzie, Hartford, Conn.; Dr. William H. Roberts, Philadelphia, Pa.; Dr. Robert E. Speer, New York City; President J. Ross Stevenson, Princeton, N. J.; Dr. J. Timothy Stone, Chicago, Ill.; Dr. George W. Truett, Dallas, Texas; Dr. James I. Vance, Nashville, Tenn.; Bishop Luther B. Wilson, New York City.

The work of this Co-operating Committee will be to advise with the War Work Council on the promotion of all its religious activities in the camps, on the selection, production and circulation of Christian literature, on the relation between the Chaplains and the Association Secretaries, on the choice of religious work secretaries, on the enlistment of clergymen and other religious speakers to visit training camps for addresses and personal religious interviews, and in general on all matters involving the correlation of its work with that of the churches.

"Let the Church return to the life of prayer and give proof that she is willing to trust spiritual means alone for success, and in that same hour the era of enduring conquest will begin."
—William J. Dawson, in *The Forgotten Secret*.

May Christians Go to War?

By Shailer Mathews
In The Biblical World

THE question is not one of fact, for several million professed Christians are at war. The real issue is whether Christians can go to war without ceasing to be Christians.

There are those who say they cannot—that only those are Christians who literally obey the recorded commands of Jesus and the implication that since he did not advise the Jews to fight the Romans he intended to teach that his followers should never go to war.

There are others who picture Jesus as a militant reformer who, having attempted pacifism, finally directed his followers to carry weapons even if they sold their coats to buy swords.

There are still others who hold that Jesus gave social questions no attention, expected the speedy end of the world, and taught his disciples to save themselves from a doomed generation.

* * *

Which of these three views really answers the question?

None of them. To understand the morality of the gospel we must cease to play with literalism. The sayings of Jesus about non-resistance must be applied in the same way as we apply his teaching about lust and violence. Let us look to his teaching, not to his mere words; to his principles, not to their specific application.

First of all, we must distinguish be-

tween the use of force to extend moral ideals and the use of force to protect societies embodying moral ideals. The first is un-Christian; the second is Christian, for without it civilization would be as impossible as the purity of the home without laws backed by policemen.

To defend the spiritual achievements of society is one expression of love. And love is of God.

But to extend Christian idealism by force is to commit altruistic suicide. You cannot make men social-minded by pounding their heads or by killing their children.

But you can prevent them from beating those who possess social-mindedness.

What should the Good Samaritan have done if he had come down the road while the robbers were robbing the traveler?

What should a nation do if another nation undertakes to rob a people of its liberties, its honor, and its hopes, even in the name of enforced idealism?

A man can endure evil done to himself which it would be rank selfishness for him to permit done to others.

Do you think it is more Christian to permit the Turks to massacre Armenians than to attempt to prevent them?

* * *

Christians in war need not sully their sense of duty by hatred. We

can pray for our enemies' true welfare even while we prevent their destroying our own. We can refuse to believe unauthenticated stories of brigandage and rapine even while we expose national plots, treachery, terrorism, and the elevation of militarism as a support of irresponsible government.

Such ethical poise is difficult, but it is indispensable. As Christians we can justify participation in war only as it is in defense of values greater than those that would survive submission to their destruction.

* * *

This is not to say that war is good. It is rather to say that war in the protection of the good is a less evil than the destruction of the good; and that war in the prevention of the destruction of democracy is a less evil than the destruction of democracy. It is not an attempt to plead Jesus in defense of war, any more than it is an attempt to plead him in defense of robbers because his teaching as to love implies that the Good Samaritan would be a protector from robbers. It is rather to say that in a world such as ours his ideals work when even imperfectly they draw men toward themselves.

To think otherwise is to mistake peace for the giving of justice and non-resistance for love.

Two Poems for the Times

By Thomas Curtis Clark

Awake, America!

AWAKE, America!
Let not the night hold you;
Let sleep no more fold you;

Awake!
The fates of God call;
Let nothing appall;
Forth to your task,
America! Awake!

Awake, America!
The whole world waits for you;
God opens His gates for you;
Awake!
Oh, dream not, but do!
Now prove your heart true;
Forth to your task,
America! Awake!

Awake, America!
Shall terror rule the world,
The flag of right be furled?
Awake!

*Shall justice thus die?
Hear, hear the earth's cry!
Forth to your task,
America! Awake!*

The Dawn of Liberty

AROUND the world truth speaks in new-found voices;
The darkness flees and all the world rejoices.
The people's God has heard the people's plea;
It is the dawn—the dawn of liberty.

God shakes all thrones; the jeweled crowns are falling.
"To serve, to serve!"—this is the clear cry calling.
The hosts of earth shall see a world set free;
It is the dawn—the dawn of liberty.

No longer shall the war lords strike with terror;
The end has come for darkness and for error.
The light of truth shall rest on land and sea;
It is the dawn—the dawn of liberty.

Social Interpretations

By ALVA W. TAYLOR

How England Conscripts Wealth as Well as Men

CONGRESS proposes to take only 16 per cent of the excess profits of war industries and to ask for less than one-third of incomes of a quarter million or more, yet to take at once 1,600,000 young men and later millions more if required. "Big Business" pleads that



to make heavier levies on income will disrupt business. Let us see how it works in England. We are learning a lot of things from England's experience; perhaps it will be worth while to profit by her experiments

in taxation also. Britain today, with less than one-half our wealth, is raising \$2,600,000 by taxation annually. At this rate we would raise the whole \$7,000,000 first voted by taxation this year. There the exemptions are put just above the laborer's income, but so as to catch the skilled artisan and small business man; then after \$3,500 income is reached there are no exemptions. The tax is graduated as the income increases until the man with a quarter of a million per year pays 40 per cent of it to help his country. This is certainly a small draft compared to that made upon the man who gives his limb and his life or even risks them. Then if the same man is profiting by the excess profits of a war-time industry he gives up 80 per cent of this excess; it is certainly generous enough for the nation whose life is at stake to allow any man to make 20 per cent extra profits out of the war that is requiring millions of men to give up all business and suffer both wounds and death at the front. And England reports that business has not suffered this "disruption." If homes are disrupted for the time being in order that fathers and sons may fight, and if young lives have all their plans disrupted in order that their country may be saved, and if business can stand the disruption that comes through drawing millions out of its regular channels of work, is it reasonable to believe either that business or the country will suffer through such conscription laid upon wealth—for it is not a conscription of business but of wealth and of excess wealth at that.

Are Liberals Liberal?

The word "liberal" is often applicable to certain circumscribed schools of thought more than to an intellectual and human viewpoint. We know men in plenty who are very "liberal" on the matter of Old Testament criticism, for instance, or in their theological ideas, yet very conservative on any modern use of the social preaching of the prophets and in their whole attitude toward the social gospel; they are intellectual radicals and social conservatives. It thus falls out that one interested in Christian phases of social reform finds little in common with the intellectuals of these rarified cultural realms and much in common with the practical conservatives who cling to the law but warm with sympathy to humanity. In fact the tendency of all that scholarship which operates in fields remote from common human intercourse is to become aristocratic in its attitude toward common humanity and to believe devoutly in any social order of which it happens to be a part, providing that social order produces and promotes foundations for *its* learning and has no quarrel with *its* type of investigation. The head of a certain super-liberal divinity school recently declared that five minutes' listening to Scott Nearing would convince any respectable board of trustees that he should not be turned loose on even a class of freshmen. Yet Dr. Nearing was certified by his teaching colleagues, and his considerable list of books are authorities in their fields for facts and learning, and moreover if this learned and liberal gentleman is right, then the students of the University of Pennsylvania who thronged Dr. Nearing's class rooms, and most students of social problems, are dead wrong in thinking him a leader and thinker of first rank in the markedly liberal field to which he is devoted. His field is that of the welfare of common humanity and to promote it he searches multitudinous documents and explores actual living conditions. His learned critic lives the "cultural life" with books and other cultured folk.

* * *

A New War Horror

The Liverpool Post numbers among its writers one who signs himself "Lionel." He is usually a very entertaining and fairly reliable writer; the

writer of this page has read him more or less for fifteen years with pleasure and profit. His letters are now excellent reflections of what a sustained war will bring to the minds of a people. In a late issue he details what he claims to be an accurate report of the latest German war horror; it is nothing less than a revolting story to the effect that "efficient" Germany, now deplorably short of oils and fats, is no longer burying its killed, but tying them into bundles of three, after stripping and passing of their clothes on to their successors in the battle line, and shipping them to a rendering factory where the bodies are ruthlessly turned into fats and oils by the same process that turns the carcasses of hogs into lard. He tells how they have figured out that each body will render twenty pounds of oil and just how far this will go to meet the national deficit. Then, as if this were not enough, he asserts that the residue is ground up for pigs' food and thus the German patriot gives the last ounce of his mortal being to sustain the Fatherland and bring victory for "Kultur." He asserts that official announcement of this has been made in Germany and that the work is done by a corporation chartered by the government and called the "Kadaver- verwertungsanstalt" or Corpse Exploitation Establishment. This account of the latest efficiency plan is begun with a quotation from a grim and conservative Scotchman who asserted that he "believed there is not a German man, woman or child, who is not a born devil," and concludes with these words: "I suggest to you that there will be no safety for the human family until the entire German race has been ground down for pigs' food and even then the poisonous vermin will corrupt our bacon as they would corrupt the multitudinous seas if we should cast their remains into the ocean," and quotes Poe's lines: "They are neither man nor woman. They are neither brute nor human. They are ghouls." Where is the horror? May it not be in war-burdened minds "seeing things"?

It is not difficult to get away into retirement and there live upon your own convictions; nor is it difficult to mix with men and follow their convictions; but to enter into the world and there live out firmly and fearlessly according to your own conscience—that is Christian greatness.—*F. W. Robertson.*

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

Baptists Hold National Convention

The Northern Baptist convention met this year at Cleveland, Ohio. The social service commission of the denomination recommended that churches be taxed. The recommendation aroused acrimonious debate and action on the report was deferred. The question of education was the principal topic before the convention one day of the sessions. Dean Shailer Mathews of the University of Chicago, speaking in behalf of the committee on religious education, urged church members to stop arguing and "form gospel teams and prayer regiments." The report of the Rev. Frank W. Padelford of Boston on Baptist colleges stirred up heated debate. The Rev. E. A. Hanley of New York and President Harry Pratt Judson of the University of Chicago also spoke.

Presbyterians Meet in the South

The Presbyterian Church in the United States of America, the northern branch of the denomination, met in Dallas, Tex., this year. This location was chosen deliberately with reference to the problem of reuniting the two great divisions of Presbyterianism. The subject of union quite overshadows every other question before the assembly. The election of a moderator introduces some interesting church politics this year and a dark-

horse candidate seems to have been elected in the person of the Rev. J. Wilbur Chapman, the well-known evangelist.

The Soldier's Text-book

This is the title of a very popular publication of the American Tract Society especially designed for the fighting men of our army. Dr. S. Parkes Cadman distributed 10,000 copies during his three months of service as chaplain on the Mexican border last summer. The Rev. Paul D. Moody, chaplain of the First Vermont Infantry, has ordered a thousand for his regiment. The book contains selected Bible texts with appropriate comments for each day in the month, also appropriate prayers, and some practical sanitary suggestions.

Endow New Chair at Princeton

Pledges of an endowment of \$125,000 for a New Testament chair were announced at the commencement of Princeton Seminary May 6-8. Miscellaneous gifts totaling over \$50,000 also were announced, including the \$3,000 John Scott Gilmore scholarship, founded in honor of a member of the class of 1859 by his two daughters. The bequest made by W. W. Borden of the class of 1912, which now amounts to nearly \$50,000, by action of the board of directors, will be devoted to the department of missions.

Irish Church Loses Great Scholar

Dr. John Gwyn, Regius Professor of Divinity, Trinity College, Dublin, of the Irish Episcopal church, has been known as a prominent Irish scholar. His achievements in language study have been marked, especially in the old Irish language and in the Syriac. He died recently, lamented by a large company of students who had sat under him in days gone by.

Patriotic Day in the Sunday School

The International Sunday School Association announces July 1 as Patriotic Sunday, on which day will be promoted in all the schools the idea of Christian patriotism. On Patriotic Sunday we are urged to give thanks to God for our nation; to cherish feelings of loyalty and devotion to the nation; to enlist all members of the schools in some form of patriotic service. The full plan is being sent out from the headquarters of the association in Chicago.

Moody Institute Represented on the Field

The Moody Bible Institute of Chicago has loaned one of its professors, E. C. Sellers, to the International Y. M. C. A. for evangelistic work in the English camps. The Institute is desirous of living up to its claim of being "The West Point of Christian Service."

Echoes from the Washington Meeting

Striking Utterances of Christian Leaders at the Conference of Christian Forces Held Last Week in the Capital City, Under the Auspices of the Federal Council of Churches

Nuggets from Mott and Speer

The world must be one in Christ or it will never be one at all.—ROBERT E. SPEER.

I fear more for the temptations in the training-camps than those in the trenches.—JOHN R. MOTT.

There is life enough in our nations to carry on all our great and necessary tasks.—ROBERT E. SPEER.

It is the function of Christians in the darkest nights to proclaim the coming dawn.—JOHN R. MOTT.

It's my notion that this war will be over by Christmas, provided this nation is sufficiently serious. Whether we are going to be serious enough is still the question.—JOHN R. MOTT.

The Great Commission was not given in any time of ease.—ROBERT E. SPEER.

The Churches and the Crisis

The churches should be chief factors in insuring to our nation that stern self-discipline that may thoroughly re-invigorate the whole range of its life.

The time for slovenliness in national life in any realm is gone.

It particularly concerns us to make sure that the conduct of the war shall match our original aim.

To abandon or lessen spiritual agencies now is folly unspeakable.

There must be no Bertrand Russells in this country, no harrying of genuine conscientious objectors.

The ultimate issue is whether nations as well as individuals are to be held to moral and Christian standards
—FROM THE ADDRESS OF HENRY CHURCHILL KING.

The Sunday School

Trust Assassinated

The Lesson in Today's Life*

By E. F. DAUGHERTY

THE crowning act of smirking, obsequious diabolism in historic annals appears here in the kiss of Judas. John passes it by, but the synoptists spread it on the record and there has never been a heart of faith that did not shudder in its perusal. The sweetest and most sacred act of human relation is here smirched by profane lips on the cheek of innocence and purity. And in the act, Judas acquired his own—kingship over the perfidious; an Arnold may creep about the throne's feet, a Brutus stalk with braggadocio athwart its side, a Blennerhasset be seen in its shadow—but the throne of perfidy, the supreme place of contumaciously contemptible villainy without question is universally accorded Judas. Why not?

Present day life gives its closest parallel in the betrayal of maidenhood by seducing Lotharios. Their act, next to that of Judas, takes the palm, sounds the heights or depths, as you may want to measure, of villainy. Language is incapable of bearing the sting their act deserves. This is concentrated hypocrisy—the act of Judas and the way of the Lothario—the meanest and most despicable sin in its premeditated assassination of trust.

* * *

"They went backward and fell to the ground"—a perfectly natural action before the majesty of His personality. It must have been the same thing which put the temple thieves to flight before his swirling whip of cords. Craven hearts, suddenly confronted with the majestic object of their machinations, shrivel, while that object towers; are bewilderingly confused in facing the calmness of their incomparable Superior. Mature innocence and purity, such as held perfectly the poise of Christ, disconcerts and upsets tumultuously the picaresque souls which plot injury to it, when it looks out on their attitude from the eyes of unselfishness. It is the finest possible demonstration of Christ's being past the need of any legion of angels had he chosen to triumph by any mere assertion of might; instead, he chose to lay down his life for the redemption of many.

*This article is based on the International Uniform Sunday school lesson for June 3, "Jesus Betrayed and Denied." Scripture, John 18:1-18.

The other point of thrill in this narrative comes with the play of Peter's sword. A disciple of peace—gun-toting! Exactly. And receiving the profound warning through Matthew's record, "They that take the sword shall perish by the sword." And we are nationally taking it today! But only for self-defense, let it be seen. For conquest, Caesar, Charlemagne, Alexander, Napoleon and their ilk have taken it—as has the kaiser today—and it is now Christ vs. Kaiser, though the Kaiser's spokesmen are likening him and his people to Christ in the Gethsemane that is drawing near for Germany.

The final point of shame stands out in Peter's denial. "Safety first" he was thinking—for self. Principle, for the moment, has slipped from him—but he came back, thank God, as can any man to new grip on it.

Two points of shame, the betrayal and denial; two points of thrill, the collapse of the corporal's guard and the flash of the sword of Peter. How true to the ways of human life! Exaltation and degradation ever in contrast; the steps toward heaven, the toboggan toward hell, ever at the command of human hands and feet, human heads and hearts. Always a chance, while the streams of life flow by, for souls to reveal the stuff of which they are made! That's all. And the testing times of human worth were never so universal as today when the "slacker" and the "worker" in every circle of trust are revealing as did these of the lesson, their worth.

Parables of Safed the Sage

By WILLIAM E. BARTON

The Minister and the Saw

NOW there came to me one of the sons of the prophets, even a young minister, and he said, My church treateth me harshly.

And I said, What hast thou done to thy church?

And he said, I upbraided them, and I told them they were Miserable Sinners.

And I answered, Thou didst speak truthfully and unwisely.

And he said, Is it not wise to speak the truth?

And I said, It is not wise to speak anything else; but truth is precious, and should be used with Economy.

And he said, There were Great Reforms that need to be wrought in that Town, and a Great Work to be done, and I had hoped to Inspire the Church to Do Those Things. But they are Stiff-necked, and they seek to Fire me.

And I said to him, Come with me into my Garden.

And we went out into the Garden, and I took with me a Saw.

And I said, Climb thou this tree, for thou art younger than I.

And he climbed the Tree, and sat upon a Limb thereof as I showed him.

And I said, That limb needeth to be Cut Off. Take thou the saw and Cut it Off.

And he began to saw beyond him.

And I said, Saw on the other side.

And he began to saw, but he stopped, and he said, If I saw the limb between myself and the Tree, I shall surely fall.

And I said unto him, The minister who pusheth a Reform faster than his Church will follow him, and findeth himself Fired, is like unto the man who Ascendeth a Tree, and Saweth off a Limb between himself and the Tree.

And I left him there, and I went into mine House. And he sat there Some Little Time in Deep Meditation.

And he Climbed Down, and returned to his own Church. And he called the elders thereof together, and he said, I have been foolish, and have sought to Bring in the Millennium Before Sundown. Be patient with me, and I will strive to be more patient with the Church.

And they answered and said, Now thou art Talking like a man of Sense. Continue thou to chasten us for our sins and show us how to be better, but expect not the Impossible, and lo, we will stand by thee till the Cows Come Home.

And the minister whom the Church was about to Fire took thought, and added a Cubit to his Stature; and his Church Rallied about him, and the last I heard some of the things he wanted to Get Done were being done.

And he wrote me a letter, saying:

O Safed, thou didst have me Up a Tree, but behold I am down and on the Job, and if thou wouldst see a happy and united and hustling church, where the people love their minister, and the minister loveth his people, and where everything is up and moving, and good is being done, come over and see us.

And I read the letter and rejoiced. For there are Ministers who have learned How to Saw, but neither When nor Where. And if they will Climb my Apple Tree I will teach them wisdom.

Transylvania Professors Bear Testimony

The Board of Trustees of the College of the Bible at Lexington, Ky., met in special session a few days ago in response to a call of the executive committee and for the purpose of considering the published charges of Dean H. L. Calhoun and certain students that destructive criticism is being taught in the institution. In this meeting an examination was conducted of the professors charged with teaching destructive criticism. A report of the meeting was published in last week's issue of THE CHRISTIAN CENTURY. The Board of Trustees, in closing its report, made the following statement: "That the brotherhood may know from their own statements something of the vital teachings of these brethren in their classrooms, we have invited them to submit a brief statement of their teachings on the points in question." THE CHRISTIAN CENTURY is pleased to print in its columns the testimony of all these men, as prepared in accordance with the wish of the Trustees of the Bible College.

President R. H. Crossfield

AFTER serving Transylvania for more than three years, the presidency of the College of the Bible was rendered vacant by the death of Brother J. W. McGarvey, with whom I sustained the most cordial relations. Almost immediately my resignation as president of Transylvania was presented to the Executive Committee, in view of the fact that the new endowment campaign for \$200,000 was nearing completion, and because of my great desire to re-enter the regular ministry, together with the purpose of rendering it possible for the two institutions on the same campus to have one executive head. My resignation was not accepted, but the executive committees of both institutions urged my acceptance of the presidency of the College of the Bible, a proposition not seriously considered until it was urged upon the ground of duty.

Soon after entering upon the duties of this additional responsibility, it became necessary for me to recommend two men for faculty positions. From many sources came the suggestion of the names of A. W. Fortune and W. C. Bower. After careful inquiry into their fitness, including essential Christian faith and character, these men were appointed. Professor Snoddy was selected to succeed Professor Jefferson on the record of eighteen years of most successful and satisfactory teaching in Hiram. Professor Henry came later as a supply and was retained because of his eminent fitness and usefulness. All of these men have proved pre-eminently constructive in their teaching.

The following are some of the results that have been achieved under the present administration. Notwithstanding the fact of the passing of the venerable McGarvey, Grubbs, Loos and others, and pronounced opposition from certain sources, the attendance has averaged 152; the number of bona fide college and graduate students has greatly increased; the main building has been improved and new buildings erected; the long standing indebtedness is to be liquidated within a few months and the endowment increased by about \$200,000; Education Day has been established, yielding Transylvania and the College of the Bible more than \$2,500 annually for current expense, and the educational standing of the college maintained and strengthened.

Professors Snoddy, Bower, Fortune, Henry and myself are members in good standing and full fellowship of the Broadway, Central and Maxwell churches of this city, and the official boards of these congregations have recently declared their unqualified confidence and support. The faculty of Transylvania College has spoken in the strongest terms of approval. The churches for which the four professors preach believe in them and

have officially registered their testimony.

The student body most highly values these teachers, and has every confidence in their Christian faith and life. Eighty-seven per cent of them recently signed a vigorous statement denouncing the charge that these men were guilty of destructive criticism. A number of the ten students who signed a petition to the board, asking that an investigation be made, have since withdrew their names. Almost without exception the old students who have gone out since the present professors began their work have expressed their indignant protest against the charges preferred.

The college has never enjoyed a more successful session. The large group of students who go out to preach in adjacent communities are vitalizing their churches, and are constantly baptizing believers, as a result of their contact with these great teachers who believe in God as revealed through His son, in the Bible as containing a record of that revelation, and in the unique plea for Christian union to which the Disciples of Christ are committed.

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Professor A. W. Fortune

I HAVE been a teacher in the College of the Bible for five years, and during that time I have done my best to help prepare young men and women to do Christian service in this modern world. I accepted the position in this institution as a call from God to help carry out His plan for humanity. I have realized the responsibility that is placed upon those who help to train the leaders of the church, and I have sought to the best of my ability to bear my part of it. I have ever sought to be constructive, and not destructive, in my teaching.

My department is Christian history and doctrine. In my historical courses I seek to acquaint the student with the New Testament world. In this world as a background, we study the life and teachings of Jesus as the basis for Christianity. We show how the church resulted from his mission, and developed under the leadership of the apostles, and expanded throughout the Mediterranean world. We trace the great movements of the church through the succeeding centuries to our own time, and close with a semester's study of the part which the disciples have performed in the great forward movement of the church.

In my doctrinal courses I emphasize the great fundamentals of our faith. I teach that God is a personal spirit who is our Father; that this is His world, created by Him. I teach that man is a child of God, and that sin is a reality and destroys this filial relationship. I teach that Jesus was the divine Son of God, and revealed Him to the world; that He is the Savior of men, and gives

them victory over sin. I emphasize immortality, and base my hope upon Jesus who rose from the dead. I teach that God is in His world, and that He is leading men, and that He wants them to have fellowship with Him through prayer. I teach that the church is a divine institution, and that it is Christ's agency for the bringing in of His kingdom. I teach that the Bible is the record of the revelation of God, and that it is the spiritual guide of the race. I teach that the men who wrote the books of the Bible possessed the Holy Spirit, and that they wrote out of the fullness of their lives. I teach that these men wrote down the revelation of God as they comprehended it. Some men saw God afar off, and others caught a clearer vision of Him. The complete and full revelation was made in Jesus. He alone could say: "He that hath seen me hath seen the Father." That being true, I teach that we should measure all other revelation by Him.

I have dedicated my life to the ministry of the gospel, and the Bible is the Book I preach. I regard the task of training young men for the ministry as a sacred privilege, and I rejoice that my part of the task takes me into the New Testament, and especially to the life and teachings of Jesus. I was reared as a Disciple, and I believe in the mission and position of the Disciples, and it is my aim to help make the College of the Bible a mighty factor in the future of our movement and in the religious life of the world.

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Professor E. E. Snoddy

MY aim as a teacher is the creation and conservation of a vital and intelligent Christian faith in my students by constructive methods only. The best evidence I can offer of fidelity to my trust is the large number of laymen, teachers, social workers, ministers and missionaries whose lives I have had a part in forming.

My special task in philosophy is to help the student make whatever reconstruction in his religious conceptions are made necessary by the larger world revealed to him in his college course.

The difficult problems arise out of the student's contact with science and evolution. In my teaching I give a large place to science and seek to evoke active appreciation for it. I hold that there cannot be any contradiction between science and religion.

In dealing with miracles I emphasize their ethical significance. I put them in the larger context of Christ's life and purpose, and finally show how my own belief in miracles has been strengthened by the contribution of modern historical science in the field of biblical criticism.

I teach that the creation accounts in Genesis are religious in purpose and content rather than scientific, and, therefore,

there can be no disagreement between them and geology.

In common with modern scholars I accept the conception of evolution, but hold that this conception and theistic faith are not inconsistent. It does not fall to my field to prove it or to expound it. I simply take it as it comes to me in the thought of our age and also in the life of the student, and try to show how the modern man can accept the theory of evolution and at the same time hold his Christian faith. Evolution is not a substitute for God, but is itself a product of the Divine activity. It originates nothing, but is itself only the process through which God originates everything. It is a method of Divine creation. For me it means a growing world and therefore one infinite in its possibilities. It lightens the burden of the problem of evil, it gives new insight into the purpose of God, and dignifies man, not only by making him the goal of creation, but a coworker with God in the realization of His purpose. Without the conception I would be helpless in my work.

Finally, I am glad to say that thirty years of experience and service have only served to strengthen my faith in the inspiration of the Bible and the revelation made in it, in the Divinity of Christ, in the presence of God in human life through His Spirit, and in the church as the institution through which Christ's purpose is to be realized in the world.

After so long a period of service it would be inappropriate for me to offer any proof of my loyalty to the cause of the Disciples other than the fruits of my labors. I care only to say that, of all times in our history, I consider that now is the one time in which God has given us the supreme opportunity of bringing to the world's need our historic conception of Christ's divine Sonship and our plea for Christian unity under his leadership.

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Professor W. C. Bower

MY field being education, religious education and Sociology, including the psychology of religion and the history of religion, my approach to the study of religion is scientific rather than theological. My philosophy of religious education is based upon the nature of religion, and religion, in turn, is studied against the larger background of human society.

The following statement is a summary of the fundamental points of view from which the subject matter of the courses involved is presented. God is the Creator of the world and of the human race. Evolution is only one of His methods of working. God has never for a moment been absent from His world or from human history, but through these His divine activity is continuous with His first creative act and the progress of the world is moving forward toward the consummation of His purpose. Psychological analysis and historical study show that religion is fundamental in human experience, and that in order to be rid of it both society and the individual would have to be destroyed. The tendency in modern psychology is toward the personal viewpoint in which the supreme place of intelligence and the will in human experience is affirmed. In a world such as ours, a self-revelation of God is not only possible, but a necessity. In such a world, prayer, as associated desire and activity with God, is efficacious in securing objective as well as subjective results. A study of the religion of the Hebrews discloses its incomparable superiority to the contemporaneous religions. Christianity, as em-

bodiment of the revelation of God in Christ, is pre-eminently the only religion that can support human life under the stress of modern civilization. Jesus, its founder, is divine, and His gospel is the power of God to save men's lives. The Holy Scriptures reveal the character and the purpose of God, and the church is the divine institution for the interpretation and execution of Christ's program.

The historic plea of the Disciples of Christ for the union of all Christians upon the basis of the restoration of the Christianity of Christ as recorded in the Scriptures of the New Testament has been fundamental in my thinking, and I emphasized it in my teaching and preaching. I have rejoiced in the freedom of men who were loyal to the fundamentals of Christianity to look into the face of Jesus Christ and to report what they see there without the constraint of credal statement. Beyond loyalty to the truth as I see it through faith in Christ, I seek no further liberty.

It has been my aim to teach in a constructive manner, to conserve and enlarge faith, not to destroy it.

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Professor George W. Hemry

IT is a privilege to record my faith in the great fundamentals of Christianity. The divine sonship of Jesus Christ as accepted at my baptism is still my faith. The inspired character of the Scriptures of the Old and New Testament I have never called in question. The church as Christ's body, constituted to carry on His work in the world, preaching His gospel to all men and bring in the kingdom in its fullness, has always had all the strength and talent I had to give.

Nevertheless, such faith is not held in such a way as to preclude one's rights to think on all these great themes. We should attain constantly a larger conception of Christ and His saving grace. The church in the person of its leaders must be a constant critic of its work, else failure, wrong and inadequacy will become sacred through long establishment. The Scriptures have in them light to an appreciation of which we have not fully attained. Immortality is a conception capable of new refinements and new proofs as time goes on.

Our theories of inspiration will probably fail fully to represent the facts of inspiration, as our theories of biology fail to contain the whole of life. The theory must be constantly readjusted so as to fit the facts that are apparent in the Scriptures.

Some few facts must be recognized. The men who wrote the various portions of Scripture were inspired in such a way that they were free to make known their messages in writings that represent practically all literary forms. Moreover, each man wrote in his own peculiar style. John does not write at all like Paul, and yet they were both making known the Christian message. Amos is quite different from Isaiah in his manner of saying things, and less rangy in thought, but both were true prophets of Jehovah. These and other facts have convinced me that the revelation of God took place in the souls of men just to the extent that they were one in mind and heart with Him. The truth of which they became conscious they set forth in the phrases and in the literary form best adapted to their talents and the purposes they wished to accomplish.

In the New Testament, we have the gospels, the Acts of Apostles, the epistles to Christian individuals and churches, and the Revelation.

The Divinity School OF THE UNIVERSITY OF CHICAGO

Courses will be offered in the Old Testament by Professors Smith (J. M. P.), Luckenbill, Willett, Sprengling, and Gordis; New Testament by Professors Burton, Norton, Goodspeed, and Case; Systematic Theology by Professors Matthews, Smith (G. H.), and Yount; Church History by Professors Moncrief and Christie; Religious Education by Professors Soares and Ward; Homiletics and Pastoral Duties by Professor Hoyt; Practical Sociology by Professor Burgess; Public Speaking by Professor Blanchard; Music by Mr. Stevens. Courses in other departments of the University are open to students in the Divinity School.

Summer Quarter, 1917.

1st Term June 18-July 25-2d Term July 26-Aug. 31.

Detailed announcement sent upon application to the

Dean of the Divinity School

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

The gospel was a long time an oral message, many churches being called into existence before the gospels were written. As we learn from Luke, many writings more or less complete were composed to narrate the life and work of Christ. Of these four have been preserved to us. They differ in many respects, and yet present a united message in essentials.

The Acts was written as a sequel to Luke. Its aim was to show how the work begun by Jesus was carried on after His death and resurrection.

The epistles are really just missionary letters to new converts and churches. Every one of them was written in response to a practical need. They are of value to us because our problems continue to be similar to those met by the early church.

The books of the New Testament, at first possessed by a few churches, became known to all and later possessed by all by a process of exchange and copying. The beginning of such a process is indicated in the epistle to the Colossians. Churches of importance having come into possession of the recognized books, later, through their bishops, published lists or catalogs of the books. The rise of heresies, and consequent debate, called forth an emphasis on the recognized books and a sharp distinction between them and others.

When finally general church councils made decision concerning books to be recognized, in the main they simply registered the belief that had long prevailed in the church. In some cases, however, books that had been held in doubt were confirmed.

In all my teaching on these subjects, I have never at any time been destructive, either in spirit or word, but, on the contrary, constructive.

Advertise Presbyterian Work

The Presbyterians in their Assembly in Dallas, Tex., will be well taken care of so far as publicity is concerned. Mr. James B. Wootan has been chosen as chairman of the publicity committee and much of the material is worked up in advance in newspaper style to fit the needs of the reporters who call for news. In this way the public may expect to get adequate interpretations and a correct statement of the facts. The movement for denominational cooperation with the news agencies of the nation is spreading from denomination to denomination.

Disciples Table Talk

Death of Miss Mattie E. Pounds

John E. Pounds, of Hiram, O., writes that a cablegram brings news of the death of his sister, Miss Mattie E. Pounds, at Shanghai, China, on May 3. Miss Pounds was formerly secretary of the young people's department of the C. W. B. M. and went to the Orient three years ago to visit the mission stations and study the work at first hand. Miss Pounds is kindly remembered by thousands of Disciples for her devoted service in the cause of world-wide missions.

Missouri's Convention, Mexico, June 12-14

Madison A. Hart, of the church at Columbia, Mo., is the president of the 1917 state convention of Missouri Disciples, which is to be held at Mexico, June 12-14. Mr. Hart urges representation at this state meeting of as many churches of Missouri as possible. It is hoped that THE CHRISTIAN CENTURY may have program on hand for next week's news pages.

Michigan's Disciples to Meet at Cadillac

June 4-7 is the date set for this year's convention of the Disciples of Michigan. Cadillac is the place. Among the features are the following: Monday evening to Tuesday afternoon, C. W. B. M. sessions, with addresses by A. W. Higby, Grand Rapids; Mrs. O. H. Greist, Indiana; Miss Emma Ennis, Bilaspur; Mrs. A. E. Jennings, Ann Arbor. Interesting features will be a symposium on district work, conferences on young people's work and a banquet. On Tuesday evening will begin the sessions of the State Missionary Society, with the following addresses: "Aim of the Disciples of Christ," G. W. Knepper; "Coming to the Stature of the Fullness of Christ," R. B. Chapman, Ionia. Other addresses at these sessions will be: "Influence of the Disciples of Christ," Lloyd H. Miller, Detroit; "Educational Work Among the Disciples," John E. Pounds, Hiram, O.; "Responsibility of the Disciples of Christ," W. V. Nelson, Grand Rapids. There will also be secretarial addresses by Fred Kline, Illinois; Bert Wilson, Cincinnati, and others.

Kentucky's Disciples in Annual Summer School

Last year 137 persons received diplomas from the summer school of the Kentucky Christian Bible School Association. This year will be the sixth annual meeting. The sessions will be held at the College of the Bible and Transylvania College, the date being June 14-22. The total expense of the school to persons in attendance will be \$11 plus railroad fare. The faculty is composed of the following able leaders: Walter E. Frazee, state secretary; A. W. Fortune, W. C. Bower, G. W. Hemry and H. L. Calhoun, of Transylvania; Miss Cynthia Maus and Miss Hazel Lewis, of the national Bible school organization; Mrs. Kathryn E. Hodgdon and Miss Muriel White, St. Louis; W. A. Fite, W. H. McLain, R. N. Simpson, E. B. Barnes, E. T. Edmonds, J. H. Mac-

Neill, well-known Disciple ministers, and Secretary Bert Wilson.

* * *

—Professor C. E. Underwood of Butler College, who was seriously ill, is reported greatly improved.

—The Butler College students recently presented the college with a large flag. Judge Orbison, of Indianapolis, gave a patriotic address on the occasion of the raising of the flag.

—The religious work with public schools at Gary, Ind., is being successfully prosecuted under the leadership of C. L. Pyatt and assistants of Central Church. Myron C. Settle, of Glen Park Church, is getting good results in his work with boys and girls of the south part of the city. Nearly 200 pupils are under instruction in the classes of Mr. Pyatt and Mr. Settle.

—The largest Women's Bible Class in Indiana is that of Mrs. T. W. Grafton, wife of the pastor of Third Church, Indianapolis. On the afternoon of last Sunday week nearly two thousand women came together in a rally at the Roberts Park M. E. Church, and Mrs. Grafton made the address. Almost every school in the city and surrounding country was represented. W. E. M. Hackleman conducted the music.

—A. W. Conner, founder of the Boy-Friend Movement, held a campaign at Madisonville, Ky., last week. He will lecture this summer through the West under the direction of one of the large Chautauqua systems, being under contract for 200 lectures.

—C. C. Morrison, editor of the Christian Century, will deliver a series of lectures this year at Bethany Assembly during the Bible Conference on "The Disciples and Christian Unity."

—At Clarksville, Ind., J. Thos. Luckey has increased the Sunday school in a year from an attendance of 123 to 194, with increased offerings from average of \$2.58 to average of \$21.56. At Cicero, where Mr. Luckey also preaches, there has been an increase of attendance from 79 to 126; this is a mission church. Both these churches are promoting successfully the continuous morning service.

—George W. Schroeder will preach the baccalaureate sermon of the Rudolph, O., high school this year. Mr. Schroeder reports the banner attendance in years at the Rudolph Sunday school, with 209 present on May 13. The school is striving for 300 present on July 1. This organization recently sent four cases of eggs to the N. B. A.

—R. W. Lilley, of Kirksville, Mo., preached the baccalaureate sermon for the high school there on May 13, and delivered the commencement address at Fulton, Mo., on the 18th, and at Paris, Mo., on the 25th.

—Chancellor Homer W. Carpenter, of Transylvania, delivered the commencement address at the Morehead Normal School. This is one of the C. W. B. M. schools and is doing a good work in the semi-mountainous district of Kentucky.

—First Church, Sioux City, Ia., led by the pastor J. R. Perkins, recently burned an eleven year old mortgage.

Mr. Perkins is in his fifth year there—the longest pastorate in the church's history.

—First Church, Philadelphia, Pa., held its last meeting in the old building on May 13. The congregation will meet in temporary quarters until the new home is completed.

—P. L. Schuler has resigned from the work at Second Church, Cedar Rapids, Ia., and will take up evangelistic service October 1. Mr. Schuler will continue at Cedar Rapids until August 1.

—President H. H. Crossfield, Chancellor Carpenter, Dr. Fortune, Professors Bower and Snoddy and Dean Maccartney, of Transylvania College, are busy delivering commencement addresses in the high school commencements of Kentucky.

—John E. Pounds has served nearly eight years at Hiram, O., church.

—Granville Snell, superintendent of missions of Seventh District of Missouri, gave an address at the annual convention of Northeast District on May 24. Mr. Snell has raised \$3,556 in his field since November 1, having also reorganized four churches and organized two Sunday schools. This is but a small part of his work for this period.

—At the recent India convention, which was held at Damoh rather than at Jubulpore, because of plague conditions there, the following missionaries took part on the program: J. N. Bierma, Miss Kingsbury, C. G. Elsam, H. Schaefer, G. E. Miller, W. H. Scott, G. W. Brown, H. C. Saum, D. O. Cunningham, C. H. Thompson, and M. J. Shah. George E. Miller sends an interesting report of the meeting from Mungeli, Central Province.

—G. W. Muckley, of the Church Extension Board, is spending the month of May in the conventions of Arkansas, Texas, Oklahoma, Indiana and Ohio. Mr. Muckley reports for April a falling off of receipts of \$6,086 from individuals and \$472 from the churches.

—The new building of the church at Peru, Ind., was dedicated early this month by C. W. Cauble, of Indianapolis. About \$11,000 was raised. T. J. Brock serves as pastor at Peru. The new structure cost about \$30,000 and is now practically paid for.

—Harry C. Ice has begun his service as pastor at Beaver Falls, Pa., succeeding in the work there C. M. Smail, who was called to a Brooklyn, N. Y., pulpit several months ago.

—J. E. Henshaw, of Arkansas City, Kan., has accepted the First Church pastorate at Pueblo, Colo.

—Paul Rudy, son of J. M. Rudy, Disciple pastor and evangelist, has enlisted for European service. Young Mr. Rudy has been in attendance at Wisconsin University.

—A. C. Smither had charge of the dedication of the newly completed \$25,000 building of the Miami, Okla., congregation.

—It is reported that over \$35,000 has been raised at First Church, Kansas City, Mo., for the purposes of community center work.

—Charles O. Lee, of the Danville, Ind., church, preached the baccalaureate sermon this year for the local high school.

—Cotner University's commencement exercises will be held June 1 to June 8. W. P. Aylsworth will preach the bac-

calauate sermon and Charles F. Stevens of Beatrice will deliver the commencement address.

—The 1918 Texas State Convention will be held at Sherman. New officers elected at the late convention at Austin are: H. King Pendleton, Houston, president; Senator S. B. Cowell, Whitesboro, vice-president; F. M. O'Malley, Bonham, recording secretary; Ernest C. Mobley, Amarillo, reelected reporter. John W. Kerns, of Austin, Geo. F. Cuthrell, of Sherman, and T. C. Morgan, of Longview, were elected to serve on the state board.

—H. W. Hunter, of Wellington, Kan., is preaching during May and June a series of Sunday evening sermons on "Bible Types of Men and Women."

NEW YORK A Church Home for You.
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142 West 81st St., N. Y.

—The eightieth birthday of D. R. Dungan was celebrated on May 15. His friends at his present hometown, Pasadena, Cal., and those over the country remembered Dr. Dungan in various ways, his friends in Iowa having sent him for that day a shower of postcard greetings.

—A. D. Milroy, of Brenham, Tex., individually supports Albert T. Fitts in home missionary work in Texas. The plan Mr. Fitts has adopted is to go to a new point and stay with the job until the success of the mission planted is assured.

—First Church, Norfolk, Va., has begun work on a church garden, a large lot having been secured back of the church building. Through the generosity of one of the members of the congregation the ground has been plowed and harrowed, and various classes and other organizations are being asked to "stake a claim." Chas. M. Watson is anxious that every member of this church have some definite part in the support of the present great war for universal peace.

—There will be held at Lansing, Mich., on July 5-12, a great meeting of rural leaders in church life. Disciple ministers of the state are planning to co-operate in this effort for more efficient rural church activities. The conference is to be held at Michigan Agricultural College.

—A few days ago the daily papers were reporting that the wife of James Couch, Christian minister at Wanette, Okla., had been shot in Germany as a spy, but later reports deny the truth of the statement.

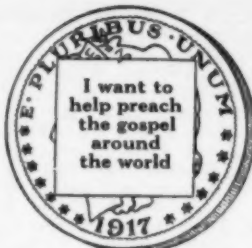
—The new officers of the First district, Illinois Missionary Society, elected at the recent convention held at Sterling, are: J. W. Robbins, Sterling, president; F. H. Devol, Walnut, vice-president; C. C. Carpenter, Princeton, secretary.

—R. S. Rains, of Brownstown, Ind., has been called to the pastorate at Rock Falls, Ill.; E. L. Frost, of Timewell, Ill., has accepted a call to the work at Plymouth, Ill.

—O. E. Tomes, of First Christian Church, Ft. Wayne, Ind., along with the other ministers of Ft. Wayne, is co-operating in the effort to "feed the world" during the present war. Some of the city's ministers, including Mr. Tomes, have leased a plot of ground for gardening.

—The newspapers report that an audience of about 250 ministers assembled at the late annual convention of the Indiana Christian Ministerial Association at

Give the Dollar a Chance Next Sunday



Money talks and money works. Harness your dollars and put them to work for the Kingdom.

We want \$125,000 on Children's Day, June 3rd. Every pupil in every school should make his greatest offering to Foreign Missions this year.

Send all Children's Day offerings at once to



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Kokomo adjourned their meeting summarily and went in a body to Indianapolis to offer their services to the governor for the mobilization of the church's influence in support of the nation in her war need.

—Walter F. Alt, of Richmond Avenue Christian Church, Buffalo, N. Y., has been elected president of the Buffalo Assembly of Christian Endeavor.

—The congregation of First Church, Tulsa, Okla., will build a very fine church home, with every modern feature. An interesting feature of the building will be a huge glass dome immediately over the great auditorium.

—The 1918 convention of Oklahoma Disciples will be held at Ardmore. At the 1917 meeting at Enid Judge A. Eddleman of Ardmore was elected president of the state association. Money was provided at the Enid meeting for a boys' dormitory at Phillips University, located at Enid, for a home for the president of that institution and for an athletic stadium.

These buildings are to be erected this year.

—Levi Marshall was given a royal welcome by Greencastle, Ind., citizens, upon his coming to his new charge at First church. At a reception given for the new pastor, among those present were A. M. Hootman, former pastor; J. C. Todd, of Bloomington Bible Chair, and C. H. Winders, of Indianapolis.

—Dr. Charles T. Paul, of the College of Missions, Indianapolis, called by Charles R. Brown, dean of Yale Divinity School, "the greatest living authority on foreign missions," was one of the speakers at a recent banquet of the alumni of the University of Indiana, held at Claypool Hotel, Indianapolis. W. J. Bryan was also present and spoke.

—C. F. Stevens, pastor of the church at Beatrice, Neb., will give the commencement address at Cotner University on June 7.

—A very successful evangelistic series is reported at Oakland, Cal., with the

Graham Frank a Kingdom Man as Well as a Church Man

The resignation of Graham Frank at Liberty, Mo., to accept the pastorate of Central Church, Dallas, Tex., has brought out many interesting interpretations of his fourteen-year pastorate in Liberty. In addition to the many testimonials of affection from his congregation there are many sidelights thrown upon his ministry from sources outside his church. The local newspaper calls attention to the universal good feeling obtaining among the churches of all denominations in Liberty and says that to Mr. Frank is due more than to any other individual the credit of bringing in the new era of fraternity. That this estimate is not overdrawn would seem to be indicated by a paragraph appearing in the calendar of the local Baptist church in which the pastor, Rev. Cousins, says:

"Dr. Frank's Resignation

"Dr. Frank has resigned the pastorate of his church here to accept a call to one of the leading churches in Dallas, Texas. The news of his intention to leave Liberty will come as a surprise and shock not only to his immediate parishioners, but to the entire community as well. Dr. Frank has labored so long, so faithfully and so successfully in Liberty that it's

difficult to think of the community and the work without his presence. We hoped he might feel led to remain in Liberty, for he has so often resisted the lure of very inviting and much more lucrative fields. If he decides that he must go he will certainly carry with him the affectionate regard and esteem of this town. He is a gifted man—a royal soul, a preacher of rare power and charm. He holds a conspicuous position in his church, but he is more than a churchman, he is a Kingdom man. He will be missed here—genuinely missed—and no group of people will give him up more reluctantly than the preachers. He richly deserves all the good things that may come to him. He and his family will be a valuable acquisition to any community where their lot may be cast. This pastor is greatly indebted to Dr. Frank for many kindnesses, and he wishes here to register his personal appreciation of the man—his ministry and his message. May God's own blessing continue to be his in abundant measure."

Mr. Frank will not begin his new pastorate at Dallas until Sept. 1. His call to Dallas stipulates that his services for the General Convention, as secretary, will not need to be discontinued.

Kellems brothers leading. H. A. Van Winkle, now pastor at Oakland, is becoming a real force for good in the community's life.

—The Hopkinsville, Ky., church had a membership of over 1,000 before the recent Fife brothers' meeting, and F. F. Walter, pastor there, reports that he baptized eighty-five persons coming into the fellowship during the meetings. Seventeen were added by letters. Fifty-one persons were baptized on Wednesday evening following the close of the meetings.

—C. R. Piety, pastor of the church at Scottsburg, Ind., has a new volume of verse out with the title, "A Lot o' Lovin'." Mr. Piety's poem, "Brotherhood," was printed and reprinted in many of the city dailies. This is one of the opening poems of the present attractive collection.

—The First Church, Mexico, Mo., had the pleasure, on May 16, of hearing an address from the church's living link missionary, Charles P. Hedges, of Longa, Africa. He was accompanied by Mrs. Hedges.

—Byron Hester, of Chickasha, Okla., First Church, reports three confessions at this church on the morning of Mothers' day and eight baptisms at night. At the evening service the students of the Oklahoma State College for Women attended in a body to hear Mr. Hester speak.

—It is probable that Dr. Hugh T. Morrison, of Springfield, Ill., will enter the war service in the medical department.

—The arrival of Dr. Burris A. Jenkins in France is reported by the steamship line with which Dr. Jenkins took passage three weeks ago. The Kansas City pastor will spend six months in religious work among the soldiers of the Allies under the direction of the Y. M. C. A.

—J. S. Miller, chairman of the official board of the church at Berkeley, Cal., reports that great enthusiasm is being manifested over the prospects of the work there under the leadership of J. H. McCartney, the new pastor. On a recent Sunday the financial slate was very nearly cleaned by the raising of several hundred dollars.

—Henry C. Kendrick, new pastor at University Church, Los Angeles, Cal., held a successful series of evangelistic meetings recently at this church, the pastor doing the preaching.

—June 24 will be observed by the Christian Endeavorers of the Disciples as a special day for Home Missions. The topic for discussion is "Mission Work in Our Cities." Programs and literature will be sent free by the Home Society to societies who will agree to take an offering for Home Missions on this special day.

—The annual commencement week at Transylvania College will be dispensed with this year, owing to the large number of students who have left the college for the army, the navy, the officers' reserve training corps and the farm. The baccalaureate sermon will be preached by President Crossfield on Sunday evening, June 3, and the degrees will be conferred and diplomas granted on the same occasion. It is reported that Professor George W. Hemry, who has served for three years in the College of the Bible, has resigned and will re-enter the ministry. Professor Hemry

came to the college as a supply teacher during the absence of Professor W. C. Bower, who was sent as one of the commissioners to the Orient by the Foreign Society.

—The Church Extension Board on May 4 granted the church at Glasgow, Mont., \$2,000; First Church, Phoenix, Ariz., \$15,000; Puyallup, Wash., \$500; Lake Harriett Church, Minneapolis, Minn., \$2,500; Kansas, Okla., \$230; Harlingen, Tex., \$400; Second Church, New York City, N. Y., \$10,000; Waukomis, Okla., \$1,000; Bloomington, Ill., Third Church, \$700; Ambia, Ind., \$1,000; Elm Grove, W. Va., \$4,000; Graham, Va., \$2,000; Anita, Iowa, \$1,500; Grand Rapids, Mich., Plainview Ave. Church, \$1,500; San Luis Obispo, Cal., \$1,750.

—Prof. E. E. Snoddy, Lexington, Ky., will deliver two series of lectures at Bethany Assembly this year. His theme for the first series will be "The Psychology of Human Behavior," and that of the second will be "The Apostolic Church." Professor Snoddy was at Bethany Assembly two years ago, and his work was so well received by all that the Assembly considers itself fortunate in securing him for these two series, beginning Aug. 7 and closing Aug. 17.

Notes from First Church, Norfolk, Va.

The treasurer of the building fund, Mr. J. H. Schlegel, announced to the congregation of First Church that the building note had been curtailed \$2,000, which leaves a balance on the note of \$5,000.

An appeal has been made for a "set-up program" which will definitely harness the whole congregation to the biggest load possible in near-at-hand and worldwide helpfulness to meet the present war crisis.

The Sunday school, J. G. Holladay, superintendent, is passing all previous records. The average attendance for March was 291; the average for April was 340.

A short meeting was held ten days previous to Easter, led by Rev. E. B. Bagby of Washington, D. C., in which sixteen members were added.

Five have made the good confession and eight have been received by statement and letter the past two Sundays. There have been a total thus far in the year of 54, 31 by confession and 23 by letter or statement.

Earnestly solicitous of serving especially the boys who go into the navy, attention is again called to pastors who have boys who have enlisted and began their training at Norfolk. There are many grave moral problems to be faced, and because of our Sunday school superintendent, Mr. J. G. Holladay, being secretary of the Navy Y. M. C. A., we are in position to serve if we are advised about the boys. This applies to not only C. M. Watson, pastor of the First church, but to Rev. E. E. Manley, South Norfolk, Va., and Rev. H. C. Combs, Portsmouth, Va.

Death of George W. Nance

George W. Nance of Bloomington, Ill., died Sunday morning, April 29, 1917, at the age of seventy-five years. Mr. Nance was born in Floyd county, Indiana, but for practically all his life he has been a resident of Illinois. He became a Christian at the age of eighteen years and to the end of his life he was a lover of his Lord, a kind and lovable man. Mr. Nance was a regular and in-

terested attendant at all services in the House of God. He was a loyal friend of all preachers and liked much to be in the company of ministers. His interest in the church was unflagging and he especially enjoyed our great religious gatherings, both state and national. For many years he had been a member and officer of First Church, Bloomington. He was a veteran of the Civil War and an alumnus of Eureka College. He was united in marriage to Miss Cora Beach Demorest, October 22, 1879. Two children were born to this union, Olive Lincoln and David, the latter dying at the age of two and one-half years. Funeral services were held in First Church, Tuesday afternoon, May 1, the following ministers taking part: J. H. Wright, T. T. Holton, W. D. Deweese, S. H. Zandt and Mr. Nance's pastor, Edgar DeWitt Jones. One passage of Scripture in particular epitomizes the life of George W. Nance, Acts 11:24: "For he was a good man, and full of the Holy Spirit and of faith." E. DW. J.

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"Charming."—People's Home Journal.

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